M2602

Group IV Music/Lunch

Westtown/ Barn

Saturday, Sunday, August 16,17, 1975

SATURDAY MUSIC

MR. NYLAND: So, we talk about last week, huh? The third week of the experiment. We have another one. I hope that the interest for the last week will equal the interest in the third week. After that, in September, we'll continue with the same principle, only three evenings a week: Monday, Wednesday, and Friday. That gives you a chance to cool off if you get a little bit hot under the collar.

Last week was good - overall - all meetings. One thing that gradually starts to penetrate is that Work is not just something that you study and read about, that you devote a little time to and then close the book and forget about it. Work means that you talk about it, that it is a topic of conversation every once in a while, that during the day when you see each other you might be reminded of the kind of questions that came up - you see yourself I think more and more, and that Work becomes alive. One fundamental thing that is happening is that there are gradually people for whom this Work has a very definite meaning. And where they know, because of their experience, that they dare to say: I know what I'm talking about when I say I have an 'I'. I experience it. It is there. I know it is there at times, and there is no further question about it. This of course is good. It is as if the person says, I have a nose. There's no question about my nose. You can even touch it. And I dare to speak up for that, that this method has something very definite and it gives me something at certain times. I know it by experience. Therefore such people are worthwhile. There are going to be more and more of that type, because there is of

course a large group, and sometimes a long period of being a little wishy-washy about it since you don't really know what is meant. But if you persist, you will find that there is a very definite reality in this kind of method, and that it actually can give you certain results which are desirable.

When I put up those three questions, I think it brought about what I wanted: talk about Work. Don't talk about a variety of other things, even if they are interesting, I say sometimes, environment, whateveryou want to call it. Little bit of a group, talking about a little bit of certain things which have no particular value and remain in an unconscious state and on an unconscious level. We want to talk about the possibility of a level which is different, different from one's ordinary life, in which we can have belief and where there is a hope that it can actually continue to grow. We talk about evolution. We don't talk about running around on the same level all the time. That you do in encounter groups and you touch a little bit of some spiritual value every once in a while, and many times you come across questions you cannot answer. Work will give you the answer to practically every question you have, if you persist. But of course it is a question of persisting. It's a question also of understanding what is meant by an 'I'. About that there should not be any further trouble. It does not mean that I feel that each person should agree in the way we express it. Sometimes you may not like some of the words. But that doesn't matter at all, because if the concept is clear, you can formulate it the way you want. But don't forget one thing: it has to do with objectivity. It has to do with a different level of being. It has to do with the freedom of Magnetic Center. And unless you (don't - ed. correction) agree with that, you don't agree with Gurdjieff. You can make definite statements for yourself, whatever way you want to say that. But say it in the sense of the meaning of Gurdjieff. If you don't understand Gurdjieff yet, you must read, you must think, you must even ponder about it. You must have some kind of analytical ability for a judgment of certain experiences you have had, and then probably try to classify such experiences in a certain way so that you can learn to understand the source of such experiences. It's not necessary that you are able to define from beginning to end everything you experience. But it is necessary to be clear

about this question of an 'I' which means an objective something - we call it faculty, existing and operating, functioning; that it is actually there. At times it can even be indicated where it is, in what particular place it operates. It also belongs to what we call emotional approaches. But you have to be extremely careful that you understand this emotional attitude. Because emotions to some extent belong to unconscious life, and unless you understand what is meant by the emotions as we talk about and in the sense of Gurdjieff, you miss the boat. It is not a religious feeling. It is not only a deepening of one's feeling in a certain way. It is a very definite experience which one has in the presence of something that is of a higher quality, which affects you by the presence of that spiritual entity having a certain relation with you, so that you as a human being will take on an attitude corresponding to that kind of relationship. And that means that for yourself you have to become much more knowledgeable about what you are. And you are going to be faced with exactly the same problem, that that what is so-called a little ABC which we describe, and for intellectual purposes perhaps can be understood a little easier, that there is the same principle involved. How am I in the presence of God? It is not just wishing, and sometimes sentimentally thinking and wishing to be in the neighborhood of the Lord. It is a requirement that when one is there, you're not an angel. You wish to become an conscious man. And particularly in the emotional direction, it has to do with your conscience and a knowledge of how you are, and what you are in the presence of that higher quality; and what then perhaps is stimulated in you in wishing to become that. Again it has to do with evolving. It means a development of something that is in embryo, that is at the present time potential, and that must grow out. If it doesn't grow you are not working. You must understand that.

The results of this kind of work means that something starts to grow which in ordinary life does not grow, and you might almost say is not allowed to grow, which Mother Nature prevents from growing, which is saying the same thing, that as a result of the implanting of an organ Kundabuffer, that we see certain things upside-down, that although we are living now so-called under the results only, we are still too stupid and too sleepy to understand what actually is reality. And it is this fight

for reality, to see that an elephant is not a fly, that we are interested in the possibility of that kind of development, emotionally as well as intellectually. And that the only way one can reach certain results about real self-knowledge is by Working for it. That is why I'm happy when some people dare to say: this is Work for me. I know it by my experience. Never mind what you want to say, say it. But if it is not in line with Gurdjieff I almost would say, shut up. I can expect these groups to talk about Gurdjieff and Gurdjieff only at such meetings, in connection with the possibility of a development which Gurdjieff talks about to reach harmonious development, to become a conscious and conscientious man, to have a will, able to do; and the accent then is on that doing, behaving as a human being should behave when he is in balance within himself and when there is a chance of his inner life, his spiritual existence growing to become more knowledgeable about the reality of himself as he is unconscious. And to see his life within himself striving towards wishing to become free like it will be when we die, and to prepare for that eventuality or that, you might say, necessity because there's no further question about it.

So we are limited to that kind of field. Each person has a freedom to think whatever they wish to think, and it doesn't make any difference as far as I'm concerned. I hope that you get to heaven in some way or other. But my particular attitude is: Gurdjieff has given indications of what is Work and a method, an understanding of life, an impartial criticism of the life of man on Earth, with enough examples in ALL AND EVERYTHING augmented by examples of Remarkable Men and now added to that, some substance that you can derive from reading the Third Series, so-called. There is more than enough literature. There's more than enough explanation. Now it is a question of Working and then talk about such experiences as Work for yourself in which there are three principles which always have to be mentioned, even if you don't know them exactly by experience and even if perhaps you cannot even explain them so well. There is very definitely the creation of an 'I' as an objective faculty having a function to fulfill, which function, when it starts fulfilling that, creates an 'I' which starts to grow because, you might say, you give it Work to do in the sense of asking this 'I' to observe you. In a correct way, Gurdjieff says. Correct understanding of self-

observation, observation of oneself. That is Work: to find out what I, as an ordinary human being, am. That we really can say, I am that. That is what we are trying to bring back constantly in discussions. And discussions that have no further use than just a few words put together, not touching on the principles of Gurdjieff, are not worthwhile enough. I say many times you can give them as a little illustration of the conditions in which attempts, efforts for Work tookplace. That's quite right. But then listen to that what is being said by a few people who do know by experience what is meant by Work on oneself, and go by whatever they say even if you don't agree with it. You have a right not to agree but then don't argue. Forget it.

Still a little bit too much reference to a little bit of philosophy. I warned about it last week. It is still here and there. Try to avoid it. Try to dot the I's in the real sense of the word. See what you can accomplish for yourself and bring to a meeting the level of your questions of a certain kind, and not allowing them to become degraded a little bit too much sometimes. I say try to prevent it. Moderators ought to be able to steer you straight. And they have to have the courage of telling you when they think perhaps that you are off. And again I say, don't argue. Make an attempt to see what is actually there and be honest about that. But it's not only honesty that will carry you through, not only experiences you have had which for you become truthful. That's not the question. The question is for you to be able to produce such experiences by means of a method which you follow. It is necessary to know the prescription of Gurdjieff. And if you want to read ALL AND EVERYTHING and actually dig into it, you will find at certain places what is meant by Work, if you know how to read it. We will help more and more by means of this quotation part that is going to be a section of Part Three of Firefly. But there is more than enough right now ready at hand for anyone who wants to study and then put to practice that what they understand.

When you make references to yourself, don't overload experiences which are just ordinary. Again the question of how to be towards a child. It's correct that you have an experience of that kind and of course a child, particularly when it is young, can help you to see, to make you see, as it were, what you are, particularly

because a child is not critical. It does not mean when the child isn't critical that you yourself should not be critical. Of course you become critical about yourself, because you have to realize that that what you have been doing was sleeping, and that there is something that is a responsibility now to wake up. That is, if you agree with that. The whole point of Gurdjieff is to agree with his aim. His aim is to become a conscious and conscientious man. The emphasis is on man on Earth. The emphasis is not on becoming an archangel, or an angel or whatever. It's not even the emphasis on becoming a spiritual being. The emphasis is on being a man who is spiritual, who can develop spirituality in essence even, who can become a real man in his thoughts by means of an awareness process, which does take place in a man when he has a brain. An awareness process is a mental function for which part of the brain is equipped, but not used. And it is exactly to set certain sections of the brain in motion so that they start to function in a certain mental way, not in the form of thinking. When we use the word awareness it has a very special connotation - that is, to observe, plainly receiving information as a result of the impression created by an object existing, recorded by that what we call an 'I' functioning, as I say again, mental machinery recording that what is given as an impression, and recording it in a truthful manner. In that way awareness is different from thought processes. It means it is recorded as such, exactly as is; no interpretation whatsoever; no interference with any feeling; no interference with any other thought form or process of thinking, or process of associative values which always come in, in so-called determining the value of an impression. The emphasis for self-observation correctly executed, it means that there is an 'I' which receives such facts about oneself. And for a long time you have to try to understand it, because you don't understand it so easily. It is not just something that comes overnight. It is something that requires many, many times constancy of effort and desire and endurance to wish to find out, and not to give up and not to think that you know it already when you don't. Of course it's quite right when you continue to work, you will find out yourself why you are wrong. But it's far better every once in a while to listen to someone who knows a little bit more than you do, and then at the same time try to begin with a beginning where it is

and start from there. That is the scratch, starting from scratch - self-observation process correctly executed.

When it is truthful, when it is actually pure, it means that two things have been fulfilled: no allowance of any form of feeling to enter into that process - we call that impartiality; and no allowance of any associative forms of energy disturbing the purity of the observation as a fact - we mean by that an understanding of simultaneity, or the exactness of a moment at which such impression is recorded at the same time as when it happens. These concepts are not easily understood and you have to stick with them for some time; even if you don't want to intellectualize about it, you will have the same problem confronting you in the presence of God. As a matter of fact, an 'I' is representative of God, and even if we say emotionally I would like to become a real holy man, willing to submit to the laws of the universe and to understand the meaning of my life, I have the same problem of being in the presence of that what is of a higher value than I am, and I acknowledge that; that I become, with whatever I am, 'it', and that that what is the presence to me is my 'I', emotionally clothed this time.

The benevolence of the Lord wishing to acknowledge a child of God and the recognition by such a child that God is his father - all of that of course is metaphor. It is a spiritual symbolism, an interpretation of some kind of a thought and feeling that one has about different things existing as relationships. But the most important part is the relationship. The emphasis is not always on 'it' which is me, and the emphasis is not always on 'I' because I don't know enough about it. What I do know is an exchange, in the presence of an 'I', in the presence of the Lord, in the presence of anything that is higher than I am in quality of a spiritual value, there is a relationship that I have towards that, and I feel such presence. And in that presence I start to regard myself as being able to stand in the presence of that, or to see what I am in my own form of behavior and how delinquent I am in my attitude and the way I behave. The question is a very serious one when you want to become emotionally involved and, as it were, when I say many times, you walk on the street and the next block you turn to the left, and there is God in front of you and what will you be?

How will you actually be affected? When in prayer you ask God to come down and to forgive you and if then actually He did come down where would you be? Would you dare to look Him in the face in the presence of that light? Would you cover yourself? Would you kneel down? Would you bend down your head on the ground? Would you try to worship Him, kiss His feet? What is it at such a time that you consider yourself to be, because that is the problem. We consider ourselves to be much and much more than we actually are, that the life that we live and in this form of manifestation, this body which happened to be born on Earth, that we are really a little bit exceptional because we're interested, maybe, in Gurdjieff. And that to come to the real value of oneself in the presence of the higher forms of life existing in the universe as a whole, and from a cosmological standpoint, even looking at it from heaven on Earth, considering these people, this mankind living here, what are we in relation to that what we say infinity, which word of course we don't understand either. Specks of dust, we say sometimes. And the consideration of that, when Gurdjieff talks about Mars - an observation taking place from that planet, the necessity of building a Teskooano through which he observed this Earth and received information about this Earth, and mankind and their behavior, and then gradually came to the conclusion that he, Beelzebub, had to do something about it if he actually were in earnest in wishing to help mankind. A reminder to come down as it were in that sense, as a Messenger from Above, telling people that he did understand the reasons why they behaved the way they did, but that was not necessary to continue with, when once and for all they could see the proper light of their relationship towards God as a whole.

And so you must look at these descents every once in a while from the standpoint: why did Beelzebub come from Mars? What is Mars? We talk about planets. We talk about different properties of different planets and we know they have the planets as far as the Earth is concerned have a little different position - Mercury and Venus on one side, you might say, and then Mars and the rest on the other. And Jupiter and Saturn and Pluto and whatever other planets there are all have different qualities. You're interested sufficiently in your horoscope, you will know what is meant. Why Mars? It is, from the Earth, the direction to the Sun. It does not bother with

Mercury and Venus. It is necessary to see that Mars means I have to acquire knowledge about myself so that I will know how I can handle myself. I will wish to be at a certain state comparable to Mars - we say sometimes ready to fight, ready to do almost anything, to be in balance, to be able to fight, not necessarily fighting. To be at the boiling point. The other night you said to be in a state of puff, and you didn't understand where it comes from. To be quite honest, it came of course from Orage. To be in the state of puff means I am, as it were, puffed up at the point where I almost would burst. When I'm ready that there is a life in me that could flow over, I am puffing. That means I am really out of breath, regularly wishing to do certain things because within me there is such a desire for wanting to Work. So it is a very simple expression.

What is it within us? Do you understand the relationships of macrocosmos, microcosmos? Do you understand the term - so above, so below? Do you see our solar system as a replica of oneself, seeing that as our own world? Can you understand going further down to the realm of atoms, molecules, nuclei and all the different electrons? Can you see such systems existing within a molecule? Can you see yourself as having a world of your own? Can you compare it to the Earth and the planets and the Sun? Can you understand what is there within a man which is, you might say, more or less complete as his body representing the Earth, of his own little solar system? Can you see the planets as levels of being representing feelings, different kind of feelings comparable to the condition as perhaps exist on Mars, Jupiter, Saturn and the others? Can you see that feelings belong to something that is not so superficial and goes down a little deeper within your own solar system? Can you see your solar system as being made up of the periphery, of essential values, and a central place which is the center of your own world and which we call our Magnetic Center? Can you understand, when gradually one is not satisfied anymore with living on the surface only and all the peripheral value that you can derive from it, that there is something already starting with your feeling, that you wish to go a little bit deeper to find out what are values of your inner life? Can you understand that there, in this essence-realm, there are certain places where there are your planets in operation,

where there are feelings which are determined by the conditions that we think we know a little bit about what a planet represents and what is meant by Mars; and that if, from the periphery, I go down and I find this state within myself to be compared with the Martian state, that it is my feeling, my particular wish to do something about my life which I find within my own little solar system? Do you understand that that what is the Sun in my own world is represented by Magnetic Center? Can you see these relationships as actually the search for my objectivity, and my impartiality, and that what I believe as instantaneous existing, when I believe in that. And consciousness and conscience all have a certain place within myself - some actual, some of course still potential. And that this whole question when Gurdjieff talks about the Sun not shining, not giving light, not giving heat, what is he talking about? Your own Sun within yourself, which is your intellect, not being able to direct anything regarding your life itself, only a little adjustment to the existence on Earth. That is why sometimes an 'I' is born within that consciousness as potential. That is why this 'I' has to travel through essence, knowing what is what, becoming acquainted with what one is as a human being, finally ending up with Magnetic Center to become, with Magnetic Center, the stimulus for both conscience and consciousness; then you might say returning to the place where consciousness should be, which is your mind, and gradually affecting the mind in such a way that it can become conscious as an element belonging then to the totality of a completed man developed, finally, into an intellectual body which he calls his Soul.

Try to see what is meant when you go from the periphery within. You are away from the surface and, now looking at the surface, you look at it differently. You look from inside out. It's quite diametrically opposite to the way you have looked at the world when you were on the surface. On the surface you don't see it straight. You are asleep. When you walk inside and penetrate within, you begin to look at the periphery as if you are beginning to wake up to the reality of that what actually exists. That's a very interesting way of looking at the world of your own. Some years ago I talked about a room which was a chart room in which people sat inside and looked at the sides of the room - it was in the form of a sphere, which was the Earth globe

where the mountains and the rivers and so forth were on the periphery, and where the attitude was from inside looking out completely different from what they would have when they approached it from the outside going in. One can pursue that if you like, philosophically. It's very interesting to think about how then truth becomes more and more known the further I go within myself, and finally I would reach it at the point of no further return. What do I mean when I say Magnetic Center as a center? I cannot go further, because if I go further I return. And it doesn't matter anymore in which direction I go because any direction is the same. This is the principle of infinity. And it's the principle of omnipresence, because then there is no choice anymore between one direction or another. When I am once at Magnetic Center, I've solved that problem. That is why I say it doesn't matter in which direction I go, I am free wherever I go. Try to meditate about that a little bit, but don't talk too much about your Magnetic Center. You don't touch it. Don't think that it's so easy to reach. Sometimes being touched it can be, in ordinary life it can happen accidentally. Very great chance that you will miss it. When it does happen there is something that takes place and that what takes place is terrible, because at that point you become omniscient about yourself, and then you see what you are. It is really at that particular place where the presence of God becomes known. That's why we say it is bound in prison so that we don't really - can meet it so easily. It is not around, you have to go to it. And an 'I', as such, fully developed, will go to that in order to set it free, but don't think that you can do it. Your 'I' can only, is the only recognizable force which even will be allowed in the presence of a Magnetic Center, allowed even to make a key for the lock of the prison door, allowed even to open the door and then set, I've called it many times, the Sleeping Beauty free, ready then to start to operate on their return through essence back again to the periphery of life.

You talk sometimes a little bit about Magnetic Center. Don't. Think about it in the privacy of your own thought. See what is meant and if it is private enough, keep that what you have experienced as something that you never will forget or where sometimes you were in the presence of the Lord or sometimes where you were really

touched within the deeper depths of yourself. Don't talk too much about it because it is private knowledge. Each person can have it; the probability exists for each person. The actuality most likely doesn't exist than only for a few, and maybe it isn't necessary. Eighty percent of the people on Earth are not really able, capable or wanting to become conscious and conscientious. They are still supporting cells, very much like all the cells of the body of an ordinary human body. Only about twenty percent have a very special function in the form of organs. All the other - I call it roughage - it is necessary for the maintenance of a body, but they are supporting cells only. There is transmigration. There is a desire to grow. There is a desire to wish to become different - all of that takes place. But many times the conditions are not conducive enough and not favorable, and many of us, even if we have the best of intentions, get stuck at a certain place because we don't want to pay, or we are not willing to give up in some form or other, or we run out of strength, and our interest disappears if you are not careful with the time you grow so-called older in this life. If you can remain alive within and always see how necessary it is to create new life in the form of an 'I', then, because of the presence of that 'I', you again become spirited and are reminded of your own life, and to see that life in bondage, and to see that what is the essential essence of yourself even is bound, although there the language which is universal can be spoken. That is where really the spiritual Esperanto exists without the use of any words, the question of concepts existing and being understood by emotions, by emotional life and understood by awareness. We don't use there the language of words which we use on the periphery. That's why I say don't talk about it. You feel about it within yourself, particularly when you enter into the inner inner chamber of yourself where you are by yourself, and you can receive this information from God, and by God giving it to you if you sincerely and honestly wish to receive it. Don't become prejudiced too soon, I've said. Don't remain crystallized too long. We are crystallized, you must realize that. When you talk about Work and you know how difficult it is, how difficult even to reach an understanding, how difficult it is sometimes to formulate and find the proper words, how difficult it is to have an understanding with other people, how difficult

it is for each person to be able to understand the relationship between him and others and reversely, the relationship between him and that what is higher, the relation between himself and that what is lower, that he can find his proper place in relation to all things existing. That is this omnipresence which is then realized at the time when there is no chance anymore to make a further mistake. I've made all of them and, reaching the center of my own little universe, I've done my task. I've fulfilled the requirements for my wisdom. I've accumulated all data about myself. There is nothing new under the Sun anymore. There is that what is and that is the truth. And the truth will set Magnetic Center free. The truth is the password which is by the Charming Prince as 'I' coming in search of reality, finally discovers that where this Sleeping Beauty is, the truth unlocks the door. And with honesty they proceed towards simplicity. Yah.

(SIDE TWO).

But maybe there were certain questions left over that you might like to mention a few of them. We can spend part of this side of the cassette for that purpose if you like. It will be different in September because then there is a chance that every once in a while I can have a meeting in between some of yours. Many times I'm so tempted to listen in to you when you talk. Even that I wanted to make a deal with Bob that he puts up a hidden microphone, but of course he won't be bought so I don't dare to put him to that kind of temptation. But I have to admit that I, very much, at certain times when you really reach something and then I see you veer off, and I see you get lost in too much verbiage, that I would like to say don't do that now, leave it to someone else. You reach something that is of essential value. Hold onto it. Don't talk more about it, or whatever you say can be like a sigh wishing to want to maintain it because by talking about it a little bit too much, you lose it. Whenever you want to explain too many things about your own experience and you start to intellectualize about it, you're not Working at all. You only have a little memory that stimulated something that became a little reality for you at a certain moment, and then you should stop at that and don't try to explain it. It is quite right that you want to make a statement and you say: that is it for me. Don't argue about it. Don't ask me questions. I don't want to talk about it because that is for me the

truth. And you're quite right when you want to say it that way. I only hope it is really the truth that sticks, that remains the truth for you. Because there are many times that you say yes that is honest and it is not exactly honest as yet. And that you make a statement about yourself and you say this is all I know, it means that tomorrow you might know a little more. And so many of these things do change and particularly when one Works, because you are Working in a foreign country, unknown territory and you discover constantly different things about yourself so that you, if you would write an autobiography, when you start it would be a very incomplete one. And at what particular point you could say I know all and everything about myself, I said a little while ago it is probably at the time that your 'I' has reached your own Magnetic Center in the center of your own little universe. Then there is a long time, and a long time is necessary for that realization, because the crystallization process which is within and also is within your essential world is very difficult to dissolve the further you go down to the center of all things. That is why time is necessary, patience of course, constancy of attention, wish as much as you can in endurance, wish as much as you can in depth and intensity. All of that belongs to the search of a person when he wants to discover the truth for him is truth; like he discovers for himself his God, after some time changing it and adding more attributes and leaving others off, as it were purifying the symbolism as expressed by the word God for him. The same thing happens to truth. We don't see truth as yet. We cannot. It is still covered with a veil. And to lift up the veil may cost us our life.

See these kind of things as that what you must believe in. Believe in the possibility of the impossible. Believe in the truth totally, even if you live in lying, in non-truth. Believe in that what actually could become a miracle for you as experience. Believe in the possibility of it, even if daily life indicates that there is no chance for any miracle at the present time, and it is useless to think about it. No, keep on thinking about that, believing in that, hoping for that, never giving up. It doesn't matter if it doesn't come in this life; it will help you wherever you go in the future because you will be able to understand a little bit more about yourself, and with that you will have more knowledge which will allow you to go to a step higher

and another step, gradually understanding what is in the way and gradually dissolving the different bondages which now tie a person down because of his unconscious state on earth. I say the process of decrystallizing will take time and there is a search for the right kind of a solvent and the conditions in which such a process has to take place, sometimes the necessity of creating certain conditions quite unusual to yourself in order to expose yourself to such influences then which will function in opening up that what actually is you also, but which is in the dark, and throwing light on that kind of a path to find out what is this unexplored territory that you are interested in which will open up, provided you keep on exploring and don't give up, and as I say believe in the possibility of God existing and the Sun ultimately becoming your consciousness.

If you understand these things once in a while, if you can come to a meeting and you remember them, if you can see other people and make allowances for them, if you can see that you are not entitled to criticize unless you really would know completely what the whole story is. But how would you know? It is already difficult enough to find out about your own world and only when you know all the things about yourself then you're ready to criticize , because when you do know them in the sense that you have accepted the totality of them, I would almost say there is nothing to criticize anymore because your freedom is then in your mind and in your heart. And all you have to do is to act in accordance with it, to put to practice then that what is this universal knowledge, your own wisdom of your own world, and the application of all the principles discovered in light and darkness about the behavior of yourself as a personality.

So maybe you Work like that. Maybe you pray like that some time. Maybe before you come to the meeting you sit quiet and you make a contact with that what is more holy within. Don't call it Magnetic Center, again and again I say that. Don't use that name in vain. But it is possible of course to go within and deepen that as much as you can in that kind of silence, I've said before, because there is no talk-talk there. You are within your own world and only with yourself. If you do reach the essential essence of yourself, the inner inner life, that is your abode for a little

while. It is not Magnetic Center. You won't find it there. But you willfind truth about yourself. And maybe then, if you enter that in the presence of the others waiting also for the group to start, you develop within yourself a very definite desire, maybe ending in a little prayer - God help me to be honest when I speak. That you see yourself more of that kind of a person you wish to become, more than what you know you are. But accepting of course that what you are, accepting that is what I have to Work with. There is no other way out, even if it is difficult, even when you are already critical about yourself, and you feel you ought to be different. From the standpoint of eternitatus - eternity - it does not matter what you are at any one moment when you are awake. Your form of behavior corresponds at that time to your awakened state because, in order to reach the state of awakening, that what was form became transparent and has no further value. The acceptance means that you have entered into the reality of that what is you, and then you can turn around and say: this time I will try to see how I now can make that what is this form by which I use my life, to be expressed in such a way that it is more, sometimes I say, Godlike, of that what is more in conformity to a higher form of life of which I only have a little inkling, but for which I pray to remain in contact with that every once in a while to be reminded and to ask: let some of that light that is above us, let it come down and help me. And I will receive it by means of my 'I', because that is the correspondence. The 'I' receives, as a seeing organ, that what comes from Above, and then digests it within in the form of impressions, and make this 'I' then grow; the sustenance of that 'I' is because of the love of God wishing this 'I' to continue to exist, to serve one for the benefit of each person who wishes to become free.

Whatever you now mean by different concepts and a little philosophy that comes up every once in a while, it doesn't matter so much provided you keep on holding on to the one thing: what is it that you are? What is it that you expect an 'I' to do for you? What is it that you feel are properties of this 'I' that you even could describe, and you endow this 'I' with such properties for your benefit so that when it starts to function it will give you that kind of information? And the answer to the third question: how do I know? By that what I know about myself, I will know 'I'.

By the fruits of myself I will know that what is the truth about myself, that is where I say, 'I' is living. 'I' for me becomes the trunk in the relationship between that what are my roots, coming from nowhere that I know about, I say sometimes from the rest of the universe, somehow or other being born within this body. And going through the trunk I meet this 'I', and with this 'I' I go to each branch and I make a fruit, or at first the flower and the fragrance of my life perhaps can help me to become a real, a seed for the future again and again to be sown wherever it is necessary, wherever it happens to meet fertile soil, wherever it is the requirement for my Karma to live its own life and to finish it in an understanding of the obstacles which constantly will be in the way until a perfect state of that what is truth, that what is conscious and conscientious has been reached.

Maybe we talk sometimes about such things. I say also perspective to give you insight into the depths of your life and the belief in your own world, and the necessity of seeing that for your own world you have that responsibility. If you don't feel that enough, I think it is right that you pray for it: make me responsible for my life. Make me see why I am here. Make me feel within the depths of my own being that what becomes for me the responsibility for the rest of my life from now on. I pray to God, tell me now so that I will know for the future. Never mind what I didn't know and where I'm not responsible altogether, although I may have tried for many years to become a little bit more, let's call it, perfect, a little more of understanding, a little more kind and lovable, but mostly a little bit more of a man actually becoming a man as he should be - three developed bodies wishing in that sense to put an end to the Law of Three and becoming one.

I hope we have more time. At times sometimes I feel time is very short. Sometimes I beg you to hurry, to see that you settle all the different questions which you ought to settle; I ask you to attend to some of those meetings - when there are three it is a little easier. But you must understand that it is necessary to become serious about your spiritual existence and not constantly be taking (taken) up by your ordinary life. That will go - ça va. It doesn't matter that much. It will end, but what you build will not end, if you want to build it in the right way. Take your

time off. Make yourself take that time off. To really be for a little while, five, ten minutes during a day at certain times maybe. You waste an awful lot of time anyhow. Anyone who knows a little bit about themselves knows that well enough. And then become a man and see what it is as a picture that you see as an ideal. How will you reach it? By means of Work. By means of Work. And again and again I say, by means of Work. Not by talk, not by reading, not by philosophizing, not by scientific developments, not even by art. You will become a man by application of that what is your conscience, what is your religion, what is your conduct of your life, by the understanding of the place of God within you, by the seeing to it that that what is Above will be within, coming down to Earth as if heaven is visiting you and you open the door of your own world to let heaven in. Heaven is the relationship between 'I' and Magnetic Center. When an 'I' is in search of that what is holy, he creates for himself - it is wonderful, it is like Parcival - to find out exactly that what is nonsense for everybody, like foolishness becomes the wisdom of an 'I' because he looks at it from the right side, from inside out. And therefore do what you can do. Devote yourself at times when you can. Above all, be honest and try to remain simple, honest in your words, in your promises, honest what you want to become and say it, not overdoing it, underdoing it, just the right kind of combination. You have to find out. It takes time to tune an engine, and even after it is tuned it goes out of joint again because the timing gear doesn't run, or is inadequate, or your concept of time is not sufficiently developed to make it timeless. Whichever way that is and whichever one wants to admit the shortcomings of oneself, be young in that what you wish to become as an old person, in knowledge and in wisdom, in application and in understanding those with whom you Work.

You must make friends regarding Work. You must in this little group work together, not only in activities. You must introduce more and more in such relationships the concepts of Work itself. Every once in a while you must ask Gurdjieff: is this to your liking the way I'm doing this now, working with others? Can I trust them? Do I behave so that they can trust me? Am I the right person for them? Is it really that what is this activity which is required by me and for which I'm responsible that

I fulfill it in the right way? Mr. Gurdjieff please tell me because, if you do believe in him, you can ask him for that kind of advice. I think he will simply say, you're all right. Remain simple, honest and serious. Work whenever you can, whenever there is a possibility, don't avoid it. Utilize your time, your energy. Don't spend it on foolish things where you know there is no return. Do it for the sake of accomplishing that what is within your ability, and use your capacity to the extent that you are allowed to use it, and be simple about all of that what you are doing, saying, thinking, feeling with others. Above all, trust them who will trust you. But first trust yourself to be able to trust someone else.

No questions. You ask them next week. You have five opportunities. Next week, Saturday, we can talk about it again in preparation for the month of September. I ask you, concentrate on these attempts. They are very necessary. You must understand that it is the life of the group or the dying of it.

To Gurdjieff.

I'll play a little.

SUNDAY LUNCH

MR. NYLAND: We were talking about flexibility, adaptability, what should a man do and what should a woman do? What is natural to either one? And there is no answer to it. You can talk about it from now until doomsday, you will never agree and there will be never any particular phase that you agree with and someone else doesn't. I think it's very good matter for discussion of something when you want to fill up your time, you don't know what else to do. Because it is endless and if you want to live that way it becomes interesting to exchange ideas with different people, and I think ordinary life requires it because it gives you flexibility in talking.

When I talk about adaptability it means that you are not creating the world outside of you, and that for yourself you must know how to adapt yourself to whatever are the conditions that you meet. And many times the conditions are not to your liking, and of course you can get out of their way and simply make a detour, and try to

find something that is more appropriate for yourself. You also can start to build up something within yourself which, last night, I called your inner life and your inner solar system, your own world. Within that you can be king. You can do whatever you wish within that because you create it. And you can improve it and you can make all kind of changes as you like. It does not affect the outside world as yet until it starts to become more powerful, and maybe then you can have an influence on the outside world right around where you are. But in a very general way of course the outside world is much larger than you are, and the influences from there are on you and you have to know how to take them. You have to adapt yourself to the conditions as you see them, even if you can perhaps change a few, in all probability they will not be changed so easily because you have to do with the opinions of other people. If you can be persuasive enough and talk enough, maybe you can sell them a bill of goods. It doesn't matter very much because the adaptability depends on your own flexibility to adapt, and if you're willing to do that maybe you can gain a great deal. On the other hand if you don't want to do it, you stay within your own little world, and then you hope that the rest of the world will understand you. And in all probability they don't want to make any attempt to try to understand what you really mean and in the end mostllikely you would have to give in anyhow.

How to meet these kind of conditions when we talk about ordinary life and the application of Work in ordinary life. You apply it within yourself. You make out of yourself, from your personality, the possibilities of growing up into becoming individuality. That is a certain unit for yourself which exists and about which you have a certain amount of power; as I say you will have created it because you made the potentialities become actual. Then within that realm you can be whatever you wish to be, and with that realm, that is whatever you are, you meet conditions on the outside world. They are presented to you in a certain way. Sometimes you can understand them; sometimes you don't. Sometimes you rebel against them and you will fight, and sometimes you just put down your arms and say let it go. Whichever way you want to work it, it doesn't matter very much because you still have to work with yourself in this adaptation process of becoming a man in the midst of such activity of the outside world

which is not your own. And to what extent you have any right to dictate to others, or to be able to persuade them to think differently, see what you can do. As far as that is concerned you have all the power that you might need for it. But don't be disappointed if you cannot do it at all. And in the end you will have to see how to become flexible regarding execution, that what is required by the outside world, without losing that what is within you as that what belongs to yourself. And if there are difficulties you have to withdraw within yourself. You make within this little world of yourself your own ivory tower. That is where your work will st rt. It will start to build up you as a person. It will start to make changes in that what you are and the ability of using that what you have as talents or abilities in some way or other for the purpose of then adapting yourself to that what is required by the outside world. And when it goes against the grain it sometimes is very good that you try. When you find that the grain is too much, maybe you have to give it up. You return again and again to your own inner life. You will find out what your world is worth. And with that world as a whole, your own little solar system, you meet the conditions of the larger solar system. The microcosmos fits into the macrocosmos, but the macrocosmos contains many microcosmoses, of which you are only one.

And I think one has to learn more and more to see, for instance in a group, all the different types of people who are here and have a perfect right to be whatever they are in accordance with their configuration, astrologically explained or biologically. And whatever they are, you have to learn to understand them. You have to see why they are the way they are and not criticize them until you know exactly what it is that makes them tick. And then perhaps you can agree with it. For instance one says, why aren't you interested in Gurdjieff? Why don't you want to find out a little bit more about ALL AND EVERYTHING? Why aren't you interested in spiritual development? Why don't you join certain groups that talk about it? Why don't you come to the Barn to find out actually what is taking place here? Is it worthwhile for you or not? Of course it's obvious, it depends entirely on where you are yourself. What is the level of your own life? What is your interest at the present time? And perhaps it can change over the years with a little bit maturity. But it does not mean that you

have to adapt yourself immediately to the conditions as you find them here at the Barn. Moreover there is no general way of appearing in each person more or less similar. We're all different and we remain different. We don't become holy man with a holy face; we remain ourselves. And we have our own desires to develop in a certain way. But within there is a similarity. And before one starts to understand what is this similarity within a group, you have to associate with it a little longer than just a casual visit. It won't give it to you. You have your own prejudices. You interpret the way people look, theyway they are, the way they behave in accordance with your own experience. If you are flexible enough you would allow that what appears on the outside world to enter into you without having any fear that you would lose that what is holy to yourself. And you don't have to affect your - it doesn't have to affect your own sacred inner life. Keep that to yourself but operate from there. And make little inroads into the outside world with your equipment, adapting that equipment to the conditions as you find them, trying to understand why other people are the way they are, why you are the way you are. And it will bring you to a very definite conclusion that you must be what you are because you know that that is for you.

If you're not convincing about your own world, how can you ever live with other people? How can you become a principled man? That is really the problem. Howcan I be what I wish to be in the midst of a variety of conditions which are not conducive and which try to tear me away from that what I really want to do? There's always a fight between outer life and inner life. If I want to develop within, at times I have to withdraw. I cannot always stand the onslaught of certain influences from the outside world because I'm not strong enough. If there is a principle within me, if there is something that I know for sure that that is what I want, then of course I can fight. But if I remain wishy-washy, if I am affected constantly by the last speaker, I have no opinion of myself. How to build up that what becomes principle and that what is solidarity within oneself. Solidarity of course applies more to the group as a whole - solidity, that what I become as a level for myself on which I can build. Work is like construction. You build certain things and then when you're engaged in that, you are engaged in the construction of it, the use of materials for that construction. Some-

times we say, I want to build a body for a Kesdjanian energy. I want to build a Soul for that what belongs to God. Sometimes one understands that then when I'm busy building, then I must pay attention to that what is required for that kind of a house or container, and I should not be deviating from that than only to get more strength for that particular kind of a purpose.

If you see Work as a building up of an opportunity for oneself to be able to leave this Earth, if you could see Work as building an ark, so that when the storms and the rains come that you still are safe and you will be able ultimately to land on Mount Ararat. Maybe that is in heaven. Who knows where we will be in another ten years, fifteen, twenty years from now? What is it that you consider when you have your birthday for the wish to actually grow? What can you extract from that what there is already around you without looking for something that is not as yet and becoming a little jealous about others who might have something? Everybody has enough for himself at the present time to be able to use it. Each person has enough free time to be able to use it for the purpose of his inner life. Don't make a mistake about that. Don't think that you are too busy. It depends entirely on what you actually want to do with your life. If that determination is strong you can go ahead and do it. And you utilize one moment after the other without paying too much attention to the things you cannot do. When you have an aim, you have an aim, you live that; and you're not bothered too much by little bits of detail that also will be settled in time of course - it doesn't matter so much.

Where is the accent for yourself? That is what I mean to say. When a person comes to the Barn do they see us essentially? Can they recognize this ambition that we should have within every one of us? I talked about being able to talk during the week about Work. It should be much more on our face. It should be much more representative of that what is a spiritual existence coming out and shining from us, actually determining whatever we are as a level of a man walking in this Barn as a man ought to walk, if he can consciously and conscientiously. If he comes up the step, walk to this here organ and walk back. Walk like a man who is conscious and conscientious. Try it sometime. Some time talk for a day, not about yourself as I do this and I hope, and I live, and so forth. Use the word 'it' for a whole day instead of

I, and save the word I for that what we understand by 'I'. That would be flexibility. That would be the ability to adapt yourself to a condition you make for yourself and, in trying to do that, you will be reminded of your own aim. And perhaps there is enough of a wish to see that that could be accomplished, so that at the end of the day you can say: yes I've tried, I have created, and I look at it and it is useful. It is serviceable, it is that what may be improved, may be able to improve it tomorrow, but at least for today I can now sleep in peace until the next morning when I wake up. Then that next day I will be different when I promise to myself that I've seen what there is, I've wished for that what isn't, and the next morning I may be able to accomplish that what I could not do today.

If you Work this afternoon, do what you can do this afternoon what you ddd not do this morning,where you felt perhaps that you failed. If you can improve that, if you can be honest about it, you would make the day much more holy for yourself.

Drink to Gurdjieff. Put him in your life sometimes, not only as a little image but as a little talisman. Put a button in your coat pocket. That represents Gurdjieff whenever you touch it. It will make it real to you, that you really are in earnest about accepting yourself as your life is now with awish to grow up and to become a man if you possibly can and pray for help in order to attain it. To Gurdjieff.

So Carolyn, it's you who will play today?

Caroline: Yes.

MR. NYLAND: Good.

END TAPE

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